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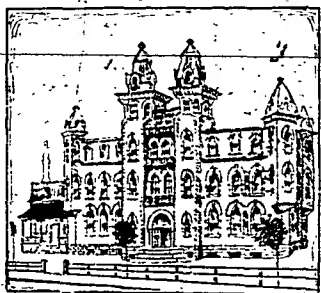
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Thirtieth Birthday of Manitoba College

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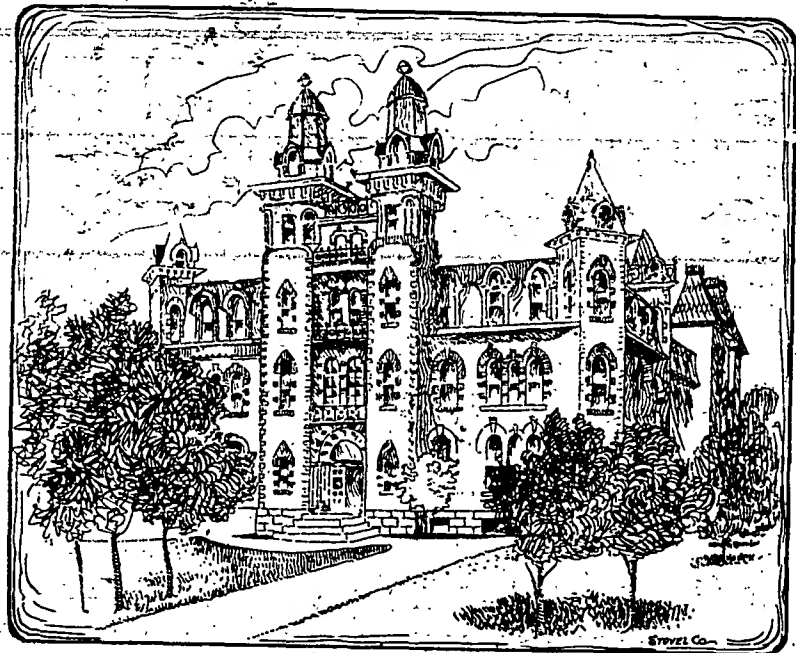
The Log College, Kildonan, '72



The Brick College, '82

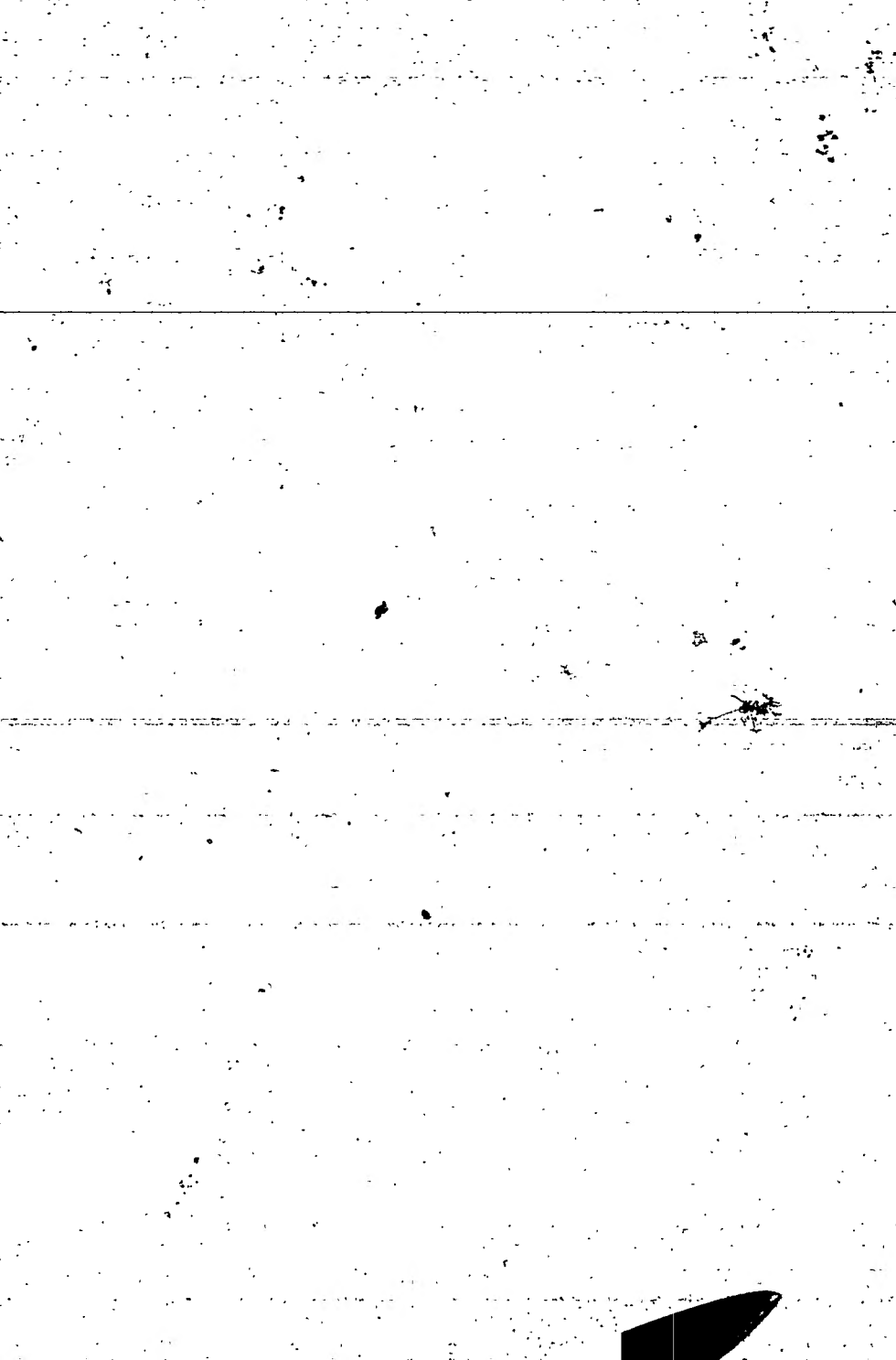


The Wooden Building, Main St., Winnipeg, '75



"With Turrets Twain and Twain," '92

STYEL Co.



The Proper Use of Our English Tongue

October 1st, 1901.

To-night we assemble—faculty and students of Manitoba College, along with a number of our friends—to open the arts session of 1901-2.

There have gone from us our last year's graduates, whom we shall only see in future as occasional visitors; many of our sturdy champions of 1901 are, however, present with us, and are clamorous for the fray; while there are new faces here that we hope to know better. It has devolved upon me to address a few words of counsel to the assembled students and visitors on "the proper use of our English tongue."

To be able to use our English language—both spoken and written—in an accurate, facile and cultivated manner should be an object of great concern to each of us, and how to correct our errors, and assist others to do so, is a thing worthy the highest ambition of those "who speak the tongue that Shakespeare spoke."

GRAVE DEFECTS.

Last year at a meeting of the University Council, a discussion took place in which several of the members made eloquent and epigrammatic speeches upon the illiterate condition of some of the candidates for entrance and even for higher examinations. It was stated that from the papers handed in it was seen that the spelling was bad, words were incorrectly used, sentences were ungrammatical, and the diction was often crude and unfinished. This was a strong indictment! At the matriculation examination in May instructions were given the examiners to report all cases of bad spelling on the part of candidates. No less than thirty students were required to take a supplemental examination in spelling during the present month of October. While it is true that this number is not relatively great among 475

candidates examined in all in 1901, yet the questions arise: "What are the causes of this calamity? and, How is the matter to be remedied?"

THE DIFFICULTIES.

The fundamental difficulties are much greater than the most of people think. Are these defects not beyond the reach of the most faithful and most capable of teachers? Students of philology are well aware that in the matter of spelling, for example, many of the inaccuracies arise from the conflicts of languages and dialects in the same community. Especially is this the case when languages of the same type, which have a basis in common, have different modes of spelling.

Our schools have in them many foreigners, belonging to nations like ourselves of the Teutonic stock. Suppose for example, Germans, Swedes or Icelanders—especially those who can write their own languages—to enter the public schools. Their orthography will be a chief defect. They will constantly confuse the form of the word in English with that in their own tongue. Examine the following lists of words:

German	English
Wein	Wine
Helm	Hom
Sturm	Storm
Milch	Milk
Wetter	Weather
Stein	Stone
Onckel	Uncle

Such cases as the following arise, the German student in his B. A. year will often write unckle, wether, wein and the like for the corresponding English words, and so with many words of similar form.

Take the following words:

Icelandic.	English.
Rita	Write
Gefa	Give
Straeti	Street
God	Good
Minn	Mine
Koma	Come

Here similar cases of competition will occur. In recent years (I think) university examiners in English have found numerous cases of bad spelling to arise from the student's excitement at the examination. They have observed, strange to say, that the essay, in preparing which candidates are cautioned to take especial care in writing, spelling and diction is frequently worse in these particulars than ordinary answers when no such requirement is made.

Again the same element of conflict in these cognate languages leads to blunders in grammatical form. The muddle which we call our English language was formed by the conflict of Anglo-Saxon, Norman-French, and Danish in England and the Lowlands of Scotland. This conflict increased the tendency, found at all times in language to lose its inflections, to such an extent, that our tongue is now largely uninflectional. Standing at the post office corner any day in Winnipeg one may see this modification in language. The foreign newsboy sings out:—

Five cent—not five cents.

Me not know, for I don't know.

President kill, for president killed.

Trying to improve matters, he says:

President shotted, not president shot.

Duke and Dukess for Duke and Duchess.

This cannot be wondered at; he is but illustrating the inevitable in the conflict of languages and dialects.

AMERICAN ENGLISH.

Besides the process now going on, as we see it about us, we may not forget that for two hundred years the results of such conflict and destruction of language are seen in new and inaccurate forms that have become crystallized and continue to be used. The conflict of tongues—the Babel we may call it on American soil—far exceeds that that took place in the remote ages on the plain of Shinar. America has been for two hundred years the meeting place of English, (with its sub-dialects) Scotch, Irish, French Huguenot, German, Scandinavian, and Italian, and these are evolving a language, which must move with an unerring law in the resultant of all the forces operating.—taking, of course, into account that not numbers alone, but intelligence, energy of character, and political circumstances are forces in the computation. By this process, with a basis of the colloquial dialects of London, Norfolk, and Yorkshire in England, from which places the Puritans came, different parts of the country produced in the old colon-

ial days the Yankee dialect found in New England, New York, and New Jersey. In Pennsylvania, in the main the same, the German dialect made a slightly different form of this speech; while in the Southern States a rich dialect, with, however, some well-marked defects, gave another type of language which became fixed and recognizable.

OUR CANADIAN SETTLEMENT.

The settlement of English-speaking people in Canada began a little more than a hundred years ago. The circumstances of that settlement led to the adoption of the old colonial dialect just mentioned.

It is not of course contended that educated people in the old colonial days or in the early Canadian settlements spoke or even pronounced English incorrectly, but we speak of the masses, and among them the woful absence of schools in the early days gave full opportunity for the formation of the rude dialect which became general. For fifty years the British emigration, with its dialect and pronunciation, often impure also, but in another direction from that of the Yankee dialect, made little impression on the prevailing speech of the British colonies in America.

THE LOCALITIES.

How widespread was this occupation of the British provinces is seen by recounting the elements of the early settlements. Nova Scotia—except Pictou—was early settled by people from the New England States—New Brunswick almost completely so. Upper Canada received large numbers of its first settlers from New York and New Jersey, with the later Loyalists from Pennsylvania. In the Pennsylvania emigration there was a large German element, which helped to make the destruction of English forms more complete. Hundreds of well known Canadian families could be mentioned as belonging to this root. The Eastern Townships in Lower Canada were largely peopled by the overflow from New York and Vermont. It will thus be seen that the English used in the four original provinces of Confederation owed its origin almost exclusively to this immigration speaking what James Russell Lowell has called "the Yankee dialect." This became more and more persistent by the absence for the first and even the second generation of the school and the schoolmaster. It indeed gained such a grip on our country, that even our British connection and English ideals have not been able to unloose it. This accounts largely for the grievous inaccuracies that meet us in our colloquial speech and reproduce themselves in our examination papers.

THE YANKEE DIALECT.

To show that this is no mere fancy it may be well to give a few particulars of this dialect, unfortunately too common in Canada—the more that this to some extent explains the difficulty the schoolmaster has in attempting to make good English scholars. Fortunately we have many examples in American literature, extending back sixty years, illustrating the form of this spurious English, and some of these of the last two years show that in parts of the United States this dialect has not been modified one iota. We have selected four well known works which embody it. First there is the series of works written in a few years after 1836 by Judge Haliburton—"Sam Slick," showing the dialect used in Nova Scotia. Ten years after Haliburton began to write James Russell Lowell produced his well known *Biglow Papers*, giving the colloquial dialect of New England, and this in the true Massachusetts form. In 1898 a work of fiction, "David Harum," appeared and had an enormous sale. This gives the country dialect in the rural districts of the State of New York to-day. While another novel of last year "Eben Holden," reproduces the speech of Vermont. A study of these four works covering a period of more than half a century, proves that the same inaccuracies have continued even to the present day, showing the amazing persistence of this well marked dialect.

The collation made is by no means to show the ridiculous side of this so-called Yankee dialect. Our purpose is not political but philological. To one anxious to score a point against our American cousins it would be easy to make retort in the words of Lowell: "We do not need to be told that the far greater share of the words and phrases now esteemed peculiar to New England, and local there were from England, the Mother Country."

The following instances are cited indiscriminately from the four works named, and many of them will be recognized as familiar among Canadians.

CORRUPT PRONUNCIATION.

Feller for fellow.
Sartin for certain.
Ax for ask.
Ast for asked.
Airly for early.
Bomby for by and bye.
Callate for calculate, meaning to consider.
Hundreds of such examples might be given.

ARCHAIC FORMS.

How be you?
I gin that up.

I'll larn him.

Yourn.

Hearn tell.

It can be drove.

The introduction and rejection of the letter "r" in this dialect is most remarkable. Lowell says: "The genuine Yankee never gives the rough sound to the 'r' when he can help it, and often displays considerable ingenuity in avoiding it even before a vowel."

There's as much for there's as much.

He's a coin; for here's a coin.

Just as "h" is omitted in while, when, where and other words.

The Southerner speaks of—Before the waa. And yet the dialect with charming inconsistency introduces "r" unnecessarily:—

"The Lord's arnoointed."

"The Nova Scotiar Almanick."

"Take a sword and dior it."

"Twarn't for Twasn't."

"More n'r for more than."

"The goose quorked for quacked."

"I orter go."

BAD GRAMMATICAL FORMS.

"I had ought."

"They have took."

"I never see for saw."

"I never seed."

"I seen."

"I have went."

"I was did up."

"As was ever drawed."

"He come back" for came.

"I done it."

"I haint got it."

"I says" and "says I."

"I aint."

"There aint."

"He don't."

"Them are swallows."

"Me too," for "I too."

It is rather hard to account for many of these confused forms which have become so general, and but represent hundreds of others. In some cases they arose from the learning of the language by foreign immigrants. The utter ignorance of certain districts seems to account for others, although it must be confessed some of them have the ring of the speech of some of the provincial districts of England.

THE PROBLEM.

The British immigrants who came to Canada in great numbers from 1830 to 1850 influenced to some extent the dialect of Canada favorably; but no doubt the chief ameliorating agent was the establishment of the public school systems of the different provinces a little before the beginning of the second half of last century. Since that day the schoolmaster has been abroad in Canada, and very

great progress, indeed, has been made in the general elevation of the educational standard. It is evident, however, that the day-school has great difficulties in meeting the problem of illiteracy. In the history of the establishment of Indian day schools in Manitoba and the West, it was found that they accomplished little. The Indian boy or girl was dressed and made tidy by the teacher in the day school, to be submerged every night in the filth and degradation of the Indian teepee. In the daytime at school the temperature of culture went up, every night it went down. So, though perhaps, in a less material sense, the boy or girl from an illiterate home is raised somewhat by the patient efforts of the day school teacher for a few hours, but goes back to the home to be subject to the accustomed ungrammatical diction for three quarters of each schoolday, and for the whole of the Saturday and Sunday. Who can wonder if the most painstaking teacher should fail?

No one can sufficiently appreciate what an advantage it is to be brought up in a home where intelligence, culture, and books are the common surroundings. A brilliant fellow student of my own, who had not had such advantages, used often to speak regretfully of his "benighted childhood." It is with the unfortunate cases of illiterate homes which are so largely in the majority, that we are dealing. It can only be by generations of education and culture, and by the wide, yes, absolutely general spread of popular education that the intellectually lame, halt and blind sections of our people can be healed.

REMEDIES.

We have sufficiently pointed out the defects in the use of our English tongue. That can only scarify and irritate, unless we can indicate some method of reaching a cure. Let me make a few suggestions:

1. Home improvement.—A fair proportion of the homes in all parts of our Dominion have now reached the point of aiming at the proper use of our English tongue. Much is gained when the faculty of discrimination has been awakened, when some of the members of the home know that there is a difference between the colloquial English and the accurate English of cultivated speech and writing, when the faculty of appreciating what one of our text books calls "Good Use" in dealing with language has been even stimulated to partial vision. The habit should be cultivated of discussing questions of different forms of speech, questioning and disapproving the use of slang forms of

language, of suppressing grammatical mistakes, of debating in the family circle some of the disputed questions of the "King's English," and of dealing with unsettled matters of pronunciation and vocabulary. How infinitely better this, than the twaddle and small talk with which we are apt to be so much engaged. Better anytime to run the risk of being an intellectual prig than to settle down to the wretched status of a gossip. What, for instance, could be more interesting than to discuss an extract showing the niceties of language such as appeared in a late number of Harper's magazine:

"If you ask a guest at your home in England, whether he likes his meat rare, he asks what you said, because he does not understand you. He calls meat underdone when it is not thoroughly cooked. If you tell him you fear the asparagus is canned he is at a loss again, because he would have said it was tinned. To ask him to pass the powdered sugar will again set him to wondering, for he calls it icing sugar, generally, though he knows it is sometimes called caster, or sifted sugar. And if you have candy on the table you may not call it so without betraying your foreign origin, for he calls candy 'sweets,' abbreviated from 'sweet-meats,' and used to designate all preserves, puddings, pies, candies, and jams.

To go further along the eccentricities of English at the dining table, most persons know, I suppose, that the beet is called beet root, corn starch is corn flour, corned beef (or a particular cut of it) is called 'silver-sides of beef,' and napkins are serviettes.

If in a shop I say, 'I want a paper of pins,' the clerk says, 'Thank you. A great many Americans in London now, aren't there?' 'Oh, yes,' I say. 'I mean a packet of pins.' To ask for a spool of cotton is to set a clerk to staring at you, and to speak of a baby carriage is to speak of the unknown, because spools of cotton or silk are called reels and baby carriages are known as perambulators—shortened to 'prams' in the speech of millions."

Such a discussion would suggest to us what a marvellous thing our English tongue is, and show us mysteries in it of which we had not dreamt.

Our most cultivated homes may thus derive profit, for it must be remembered that good speech is not always hereditary and that surrounded as we are by the language of the street, by the slang that sometimes takes possession of the newspaper, and by inaccuracies of language that are in the very air, our boys and girls are subject to influences that we must meet and check if they are to be uninjured by them.

COMPULSORY SCHOOL ATTENDANCE.

On this I must not enlarge. It is evident that if our whole community is to be fitted for making the most of life then every child shall be given the opportunity of education. This age is spoken of by some of our historians as the reign of the common people. The common people must be fitted to reign if this is the case. The feudal notions of lord and serf have passed away, though traces of it may be seen in certain quarters. With this ideal we at any rate have no sympathy. The state has a right and duty to see that every child within its borders has a good practical education.

ADAPTABLE AND PAINSTAKING TEACHERS.

The children being brought to school is the first stage, but then the presence and work of properly trained and adaptable teachers is the next necessity. The teacher must be able to speak and pronounce properly our English tongue. If the light in the teacher in this respect be darkness, how great is that darkness! Think of a teacher conducting a class and poisoning the ear and memory of a pupil with the Americo-Canadianisms of which I have been speaking, of trying to teach formal grammar and undoing all the teaching by the use of the improper forms described, or of using foreign pronunciation, or grossly incorrect pronunciation of our common English words, or barbarous pronunciation of the place names of our Canadian west!

It is intolerable!

But many a teacher, able to speak the language tolerably well, fails in other respects, chiefly from lack of care. A child should never make a mistaken pronunciation in class without having the mistake pointed out. This involves trouble but is worth while.

There is the matter of spelling. This almost entirely depends on the thoroughness with which the teacher teaches the first and second books of the course. If every child is drilled to know every word and how to spell it in these books the difficulty of spelling is overcome. If this thoroughness be not secured then there is a very serious danger in the use of the Phonic method in vogue in our schools. The danger of this method is in the inaccurate expression of the final letter or syllable of the word. This system badly taught will be the basis of much bad spelling.

If it be said that the teacher has not time to give to this minute and patient and thorough work with all the initial classes in the school, then I maintain that time must be

had, if there is to be an improvement in the use of our English tongue by our people.

I protest against the sacrifice of the interests of the beginners for the sake of those taking the "ologies" and other studies of the higher grades. This sacrifice is suicidal for our schools. I protest against any primary school with but one teacher being allowed to give instruction in 2nd or 3rd class certificate work at all. It will ruin the initial work, and it is but a concession to the greed or ambition of a handful who wish to become teachers.

I protest on the same ground against any intermediate school being permitted to give instruction in 2nd class certificate work. That is for the collegiate institutes alone.

The basal work of teaching our English language must have time, and care, and skill, if our young Manitobans are to grow up to speak and write their own language correctly.

Proper selections of English.—A matter of smaller moment, yet, of some importance, is the class of selections made from our English classics for the purpose of study in our schools and colleges. All must have noticed the preference given to poetry. Now, all admit the value of poetry for the purpose of rousing sentiment and cultivating a love of the beautiful. What would literature, or life either, be without its poetry? But it is to be remembered that in form poetry is, from the nature of the case condensed, elliptical, inverted, figurative, often archaic and full of remote allusion. While admirable for its own purpose, it is questionable whether it is as good a medium for cultivating our language as the plain, direct, and matter-of-fact prose which might be used. Good selections from our great prose writers, avoiding those which are especially rhetorical, would probably serve better for the purpose in view.

BOOKS AND NEWSPAPERS.

After all the general way of remedying the grossest defects of training and culture are the free distribution and use of good books. The bookcase in the home has proved the armory from which the majority of scholars and writers have obtained their weapons. For the growing boy or girl to stumble on the works of history, literature and even of philosophy and theology in the home library without teacher or director, and to make personal acquaintance with them spontaneously gives probably the greatest joy and profit. I can still remember the joy caused by coming as a boy on a paper covered copy of Macaulay's essay on "Warren Hastings," and reading it with wondering

excitement. The public library is the complement to the home library, and if we can but protect the young from the deluge of fiction which the popular taste seems to demand it will be in the future as it has been to many in the past the means of cultivating acquaintance and gaining a practical knowledge of our mother tongue. A library of well selected books in every school would be an enormous help in cultivating a taste for reading, and thus give leading and guidance in the use of our language. It is a melancholy thing to confess, but I have both in Manitoba and Ontario been in well to do settlements and localities where it was impossible to find a copy of Tennyson or Longfellow. The growth of the travelling library seems to carry with it features of promise. Magazines and newspapers are of great value in the study of English, both as supplying models to copy and also in some cases frightful examples to be avoided. If the newspaper could be prepared in a more leisurely manner, if better writers could be secured, and the exaggerations of high flown language could be restrained, the newspaper from its wide circulation might be of greatest value in promoting the study of English. As

things are, the book of standard value is the great agency for promoting the study and use of a pure and effective English style.

CONCLUSION.

The difficulty of teaching and learning our English tongue has been to some extent brought before you. To every persevering pupil or student, notwithstanding his or her early disadvantages—time and application may give a fair working knowledge of the spelling, grammar, and composition of our English language. The difficulties of teaching English, under ordinary conditions are very great. In the higher, rhetorical realms of our language and literature the difficulties are still greater. As Wendell, of Harvard, has said: "The question is not whether a given word or sentence is eternally right or wrong; but rather how accurately it expresses what the writer has to say—whether the language we use may not afford a different and perhaps a better means of phrasing his idea. The truth is that in rhetoric, as distinguished from grammar, by far the greater part of the questions that arise concern not right or wrong, but better or worse."



Practical Training in Education

November 8th, 1901.

Manitoba college opened its classes on November 10, 1871, and to-day completed the thirtieth year of its history as a teaching institution. It has lived a generation!

What mingled feelings rise as we look back over that period! The log college at Kildonan! The wooden structure on Main street near the present Canadian Pacific Railway station! The brick building whose corner stone was laid in 1881 by the Marquis of Lorne! The enlarged college of to-day with its turrets twain and twain!

The first class of nine, in 1871 has been replaced by the students in arts and theology to the number of one hundred and seventy-five in 1901. The staff of one in 1871 has been followed by a faculty of eight in 1901. Not a lady student in 1871, but twenty-seven now on the way to be fifty graduates. No past to scan in 1871, two hundred and eighty-nine graduates in arts and one hundred and twenty-three in theology to be proud of in 1901. The distressing lack of means and cloudy prospects in 1871 have broken up into the sunshine of a buoyant revenue and the absence of debt in 1901.

Yes! there comes pressing upon us the thought of anxious, despondent nights and again of joyful happy days! Of business perplexities but also of generous legacies and gifts! Of struggling hopes and too of worrying fears! On the one hand of openings, and convocations and rejoicings, and on the other of partings and death and tears! Of teachers and students, many still living, but besides of others of them whose names are graven in marble! With deepest emotion we take a retrospect of those years eventful in the history of Manitoba, and eventful in the history of Manitoba college.

THE AIM.

During those thirty years, with all the ills arising from a weak staff, and everything to build and gather, and commercial depressions in the country, and that blight of educational institu-

tions, "angustias res"—Manitoba college has had a burning desire to meet the requirements of its position, to be for the province a leader in educational thought and an institution of sound learning, to shake itself free from the shackles of the past and to spend its energies in working for the present and the future, to preserve the traditions of the fathers so far as sound learning is concerned and yet to have its place in the "foremost ranks of time."

How far she has been a boon to Western Canada! How kind an Alma Mater she has been to her nearly six hundred Alumni! How wise and faithful a mentor she has been to the sluggish and the wayward! How much of an inspiration and a helper she has proved to the ingenuous and the ardent! All this is for others to judge. Perhaps the judges may say approvingly: "She has done what she could."

It is however a more important question to ask: What is the ideal of Manitoba college now? To what extent is her teaching timely and solid? In other words, Is the aim and ideal thoroughly practical as all education should be?

THE EDUCATIONAL PHARISEES.

Is Manitoba college the enemy of educational Pharisaism? The Pharisees in education are those who are self satisfied—who trust in hereditary goodness, whether national, ecclesiastical or personal—who are so confident in their own theories, methods, and tastes that they look down with withering pity, and thank God that they are not as other men are. The story of educational reformers for the past three or four hundred years has been one of a continual battle against the Pharisees. The Pharisees cared only for the Trivium—"grammar, logic, and rhetoric," with perhaps some allowance for the Quadrivium, "arithmetic, geometry, astronomy and music." These were the seven liberal arts.

But Europe became tired of this, and as has been said: "had taken exercise in the Trivium like a squirrel in its

THE EXPERIMENTALIST.

—volving cage, and was vexed to find it made no progress. As-for information there was little to be had." Yet the Pharisees said, we have fixed the true elements of education; we shall require these as the only "mint, and anise and cummin of culture."

Hear Carlyle as he makes Teufelsdröckh rail against the Pharisees:—"What are your axioms, and categories, and systems, and aphorisms? Words, words! High-air castles are cunningly built of words, the words well-bedded also in good logic—mortar, wherewith however no knowledge will come to lodge. "The whole is greater than its part"; how exceedingly true! "Nature abhors a vacuum", how exceedingly false and calamitous! Again, "Nothing can act but where 'it is'; with all my heart, only, where is it? Be not the slave of words

Pope also satirizes the Formalists—

"Thy mighty schollast, whose unwearied pains
Made Horace dull and humbled Milton's strains."

Even science suffers from the Pharisees. "Some years ago," says a writer, "I was assured by a graduate of the University of London, who had passed in chemistry, that as far as he knew, he had never seen a chemical in his life; he had got all his knowledge from books."

The Pharisee contends, "give me knowledge; that is everything." We reply, "knowledge is of no avail without intelligence."

THE SADDUCEE.

The Sadducee in education is at war with the past altogether. He is an iconoclast. The past is of no value. It is only worthy to be blotted out.

Our verdict on the Sadducee is that he is mad. All the wisdom of the ancients to be destroyed! All the past to become a blank! Certainly not. Jean Jacques Rousseau was an intellectual Nihilist. He was brilliant, keen, on many points right, but he was a destroyer. Though a trained scholar, he says, "teaching about words is to disappear and the young are not to learn by books or about books. The subjects to be studied are only mathematics and science."

Such is the Sadducee—a general doubter—usually a pessimist. He finds fault with every system, every method, every teacher, and every man. He is with us in that the method to be adopted is not the didactic, but the method of self-teaching; but he is against us in refusing, "to test all things, and to hold the good whether in books or nature."

Avoiding the extremes of Pharisee and Sadducee alike, the true educator is the experimentalist. He finds a man who is a "book-worm," and sees that he is simply a mass of knowledge without intelligence—a literary groveler caring for nothing but to burrow aimlessly and greedily. The experimentalist labels him as useless; so far as being of use in the world, Zero. The experimentalist finds men possessed of "book learning"—well versed in many subjects. Brighter they are than the bookworm, but they are unpractical—mere knowledge-gluttons, who devour but cannot assimilate.

The experimenter finds others "bookish"—not so confirmed in form and routine as those of their kin already mentioned, but too having the wrong outlook, facing toward comfort and mere intellectual enjoyment rather than to activity and usefulness. To the Pharisee the experimentalist cries, leave your formulas and formalism. Breathe the fresh, free air of truth!

To the Sadducee he says: Be patient; seek for truth; lay hold of something positive!

The greatest teacher the world ever saw sought to preserve every seed of truth—to fulfil every jot and tittle; while he would cast off the husk and rind and shell in order that he might save the kernel of truth.

THE PROBLEM.

The problem of the educator then is to find out the truth by experiment. The subject on which he experiments—the child, the scholar, or the student, a marvellous organism—has a growing plastic body, a living soul, and a mysterious spirit, and these which may be spoken of separately are nevertheless wondrously intertwined, united and combined into one inexplicable whole.

The Pharisee forgets all this: the Sadducee doubts it; the true experimentalist must have it ever in sight.

Purblind educators divide this "piece of work," as Shakespeare calls it, into compartments, and proceed, the one to train only the physical, another to cultivate the intellect solely, and a third the affections alone. The artist looks upon his subject as Locke's sheet of white paper on which he may sketch a life, or the musician regards it as merely a lyre, which he may cultivate to sweet sounds. The incompetent religious instructor treats his pupil as primarily a moral and spiritual entity, careless of bodily or mental functions.

Why cannot men see that the human being is a unit—with complicated, interdependent, closely related parts?

The "pauser reason," the wild passion, the tender affection, the lofty sentiment, the power of humor, the recorder memory, the buoyant imagination, the love of the beautiful, the sense of right, the force of will, the religious aspiration are all there in one body. Besides, these are inextricably bound up with sense powers, bodily cravings, involuntary nerve movements, natural appetencies, hereditary biases, and what Carlyle's philosopher calls the "Tool-using power." Who shall say what struggles and cross movings, and power-paralyses there may be in this wondrous mechanism. Now, as Shakespeare says, "the brain may devise laws for the blood, but a hot temper leaps over a cold decree."

There is the educator's problem.

THE TRAINING.

The educator has to take his subject—what a task! to use efficient means to draw out in a harmonious, natural and intelligent manner these native powers. Whatever these means may be—and they may be very varied—the one end in view is to make or allow the powers of body, mind, soul, and spirit to grow strong and in proper balance fit for life's needs; whatever the powers may be—whether strong or weak, whether bright or dull, to take them, and by judicious means train and improve them so that they may be at their best for life's work.

The Pharisee, when for the sake of the past, he tries to bind on men's shoulders burdens they are not able to bear, and worse than this when he would cramp, and crush, and close up the faculties—must be resisted. He entrusts the soul instead of developing it; he will destroy all hope and the disposition toward effort, he will weave over his subject a shroud of dulness and mental decay.

The Sadducee too is an unsafe guide. He must not be followed. He will take away the soul's true food—he will limit it to a bread and water diet—he will starve it—he will force it into a narrow and contracted mould—he will educate men to be mere scientific and industrial pigmies.

FROEBEL AND THE KINDERGARTEN.

To the great Swiss educator, Pestalozzi, the world owes a debt of gratitude which it can never repay. He was a true experimentalist. He knew what it was to fail—to fail most signally in educational experiments, but he always returned to the charge when defeated.

He was an enemy of the Pharisees. "The reform needed," he said, "is not that the school coach should be better horsed but that it should be turned right round and started on a new

track." Instruction must follow the path of development. To the educator the individuality of the child must be sacred. "The educator must have an open mind." "The essence of stupidity is in the Pharisaic demand for final opinions." Pestalozzi has succeeded in his educational work by his friend and colleague, the German, Froebel. He brought into view some practical truths:

(a) Teachers as well as doctors need a professional training.

(b) Higher education should be given to women as well as to men.

(c) The body must be educated as well as the mind.

(d) Rich and poor alike must be taught to use their eyes and hands.

These experimentalists had hard battles to fight, but they held on their way. Child study is to us to-day the true beginning of education. To Froebel it was as great a thing as Sir Isaac Newton's discovery of the law of gravitation. He set himself to train the senses of the child; especially those of sight, hearing, and touch. What Lord Bacon did for the world, Froebel did for the child—he declared war against dead knowledge—against Pharisaism. The child was trained through its "self-activity." "The activity of children is not to be checked, but rather properly directed, and in this lies the secret of good training. Froebel would have the child spend some hours of the day in a common life and in a well-arranged common occupation."

What glory gathers round the name of the humble German experimenter! His deductions have revolutionized education. His aim was to teach "not what to think but how to think."

INDUSTRIAL TRAINING.

Froebel's dictum that the body must be educated as well as the mind gradually, especially after the prominence given in the latter half of the nineteenth century to biological science, impressed itself upon experimental educators. Facility in the use of the muscles is only obtained by continued exercise and right direction. The pianist, telegraph operator, and skilled mechanic are all illustrations of this. Even the delicate touch, the quick ear and trained eye tend to become hereditary, for it has been said, "It takes three generations to make a botanist." During the last twenty years the matter of industrial training has occupied much attention. The object of our manual training schools for boys is not to make carpenters. Were this the case it would violate a sound educational principle, viz., that our primary schools should be general in their teaching and not technical. The prim-

any school we hold should be limited to the sphere of preparing for all occupations and no one particular trade or calling. The great service done to Canada in this connection by the generous gifts of Sir William Macdonald, of Montreal, Winnipeg being one of the chief recipients, is being more and more appreciated by us. A lecture given in Winnipeg last winter by Prof. Robertson, of Ottawa, showed thoroughly the value of this industrial training. He maintained that the habits of exactness, care, system, judgment, concentration and good discipline secured by this training give a mental, and he went so far as to say, even a moral training to boys who receive it.

The absent-mindedness of scholars and bookworms, the helplessness of many educated men and women in the ordinary things of life, the lack of resource notorious among members of the learned professions, would all be avoided by an early training of the senses according to a systematic method. Think of the learned Dr. Lawson, of Selkirk, Scotland. His wife riding on horseback, on a pad, as the custom was, alighted to make a call. The doctor going on slowly, buried in thought, reached home, and called for a servant to come out and help his mistress off. There are scores of similar instances of men of learning and genius being perfectly helpless in common things. Judicious, practical training early in life would have cured that.

DOMESTIC SCIENCE.

The training of girls in domestic science is the correlative of manual training for boys. It too is on a true educational basis. Its purpose is not to make girls cooks. But with the thorough principle of adaptation which characterizes all true education the hard work with tools in manual training is replaced by the use of the dish, the kettle, the processes of cooking and the needle. It indeed involves many of the processes of the chemical laboratory, and woman's more delicate touch and manipulation are trained by the course in domestic science. Habits of carefulness, cleanliness, neatness, order, system, skilful handling, resource and practicability, are cultivated by this excellent system.

It is pleasant to know that a lady of Toronto has offered the University of Manitoba the sum of \$2,500 to begin a course of domestic science, for women students of the University and Normal school in this city. Her plan has in view the instruction of young women of intelligence who may serve as influential leaders in the advocacy of domestic science, and in some cases

as instructors in this department which is likely to become along with natural training a feature of public school instruction.

WHAT IS "THE PRACTICAL" ?

The kindergarten, manual training, and domestic science, are all developments of a true education. They are methods teaching us how to do, certain important and necessary things in daily life. They are undoubtedly developments of modern science. We should remember, however, that they are only a small part of "the practical" of every day life. I have said that a scientific man may be as thorough a Pharisee as the classical or philosophic devotee. The chances are somewhat in favor of the scientific man, as the experimental is necessary in his case to give him any title to the name of scientist. But to say that a proper and systematic training of the senses is the sum total of education is simply a new form of Pharisaism. "The practical" must cover the whole nature of man—higher as well as lower, and it is a danger to education when the scientist comes to the narrow-minded conclusion that the cosmos is bounded by the four walls of his laboratory. To my mind the best man will be he who is trained on a literary, philosophic and scientific basis, all being enveloped in a religious and aesthetic atmosphere. Hence every kind of knowledge may be utilized as an instrument of training, and that course of study is best which makes a judicious selection—perhaps a varied selection in different cases—of subjects most fitted to bring out different sides of the nature, having in view, it is true, the difference in time and capacity of the student, and the limitations imposed by these in an attempt to have universal knowledge. The Trivium and Quadrivium with their seven liberal arts are in our day replaced by the dazzling multiplicity of subjects of modern research. But whatever the subject chosen, to be used as a true instrument of education, it must be taught in proportions and by methods reasonable and in accordance with the laws of mind. To the extent we succeed in doing this we are practical.

But at this very point comes in our Pharisaism. We are so governed by early training, old ideals, prejudice, national, scholastic, or personal—by rivalry, restrictions of teaching, or inertia that we refuse to experiment. Educated men are largely governed by routine and custom, we judge by our own university—Toronto, McGill, Cambridge, Edinburgh or Glasgow and quote the model we know as likely to be the best. Not one of us is free from this blight of educated minds.

TRAINING IN LITERATURE.

Undoubtedly literature—ancient and modern—may be made a most efficient agent in training the mind. Because it, especially Greek and Latin literature, has been misused and become a citadel for Pharisaism, that should not blind us to its great educative value. A language is a monument of human ingenuity and skill. It is a vehicle of thought. To study its structure, to compare it with languages of its own family, to contrast it with languages of another family, to gain facility by actual practice in expressing thought in it, to train the ear by the proper pronunciation, to gain exactness of statement, to see the great thoughts expressed in it, and to have the imagination set on fire by its content—all these are valuable features in mental training, and are so humanizing in their effects that we do not wonder at their being formerly called the humanities.

These are good, only that we object to the Pharisees making them all. We object to cramming a boy's mind from ten to eighteen with long Greek and Latin selections, to make him live in the atmosphere of fickle Athens or of degenerate Rome and to have him an expert in the geography of Carthage or Troja and ignorant of England or Manitoba, to build him up in the artificialism of the politics of Athens and the wars of Rome, and without sympathy in the seething, struggling, developing world of his own time. "A living dog is better than a dead lion."

PHILOSOPHY.

To study mental processes in an intelligent and proper way ought to be a means of the highest training. The practical Scottish mind has a peculiar bent for philosophy. And yet no study has more lent itself to useless disquisitions and fine spun theories of no value more willingly than philosophy has done. The record of the logomachies of the schoolmen of the Middle Ages, great as some of these men were, is a barren desert in the wide terrane of human thought. It was of their empty discussions that Carlyle spoke so bitterly. And to-day in the class-room where the time is often spent in learning definitions, cramming text books, filling voluminous notebooks with material to be committed to memory for examination, it is not a whit better than the empty struggles of the Nominalists and Realists. I trust we have none of the intellectual Pharisees, who defend such a course, in Manitoba college. Lately I read with keenest interest the biography of that distinguished

philosopher, the late Professor Calderwood. His was an open mind.

Unwilling to follow in the beaten track of his predecessors, Calderwood introduced practical training in philosophy into his class. After devoting himself with remarkable zeal to the study of anatomy and physiology with Sir Wm. Turner and Professor Rutherford he struck out in new methods, using a model of the human brain, numerous diagrams of the nervous system of man and the lower animals, and in 1879 published his book on the "Relations of Mind and Brain," which soon ran through a second edition. He showed the close relation of moral philosophy with medico-psychology, as well as with law and theology, and his class room became a thorough training school for philosophical research.

SCIENCE.

Science has been the great leader in emphasizing the necessity of practical training. Not only in natural science proper but also in the mathematical sciences has great progress been made. The old quadrivium contained a mathematical subject, but it was taught by rule and rote, without appeal to principles. Now by the combination with physics mathematics has become a new science. Practical demonstrations have taken the place of mere book work dealt with memoriter. The practical method is to "convince the student of the truth of propositions by abundant concrete illustrations and examples, instead of being allowed to accept them as empirical conclusions, or to found them on demonstrations that lack rigor."

While some lingering examples are still found of teachers of natural science who are too indolent to experiment, and who still drill on definitions dry as dust, yet when means are provided for this very expensive department, practical training in science is entirely superseding the didactic methods formerly in vogue. The laboratory, the dissecting table, museum collections—biological, geological, and mineralogical, are all now the aids by which actual dealing with the facts of nature is secured. Field work in geology and biology is generally insisted on and reports of summer work are required of students on their return to college. No success without pains—and no real education without personal intimate acquaintance with the forces and facts of nature is the motto of present day, practical, scientific training.

MEDICINE.

Medicine is rapidly being reclaimed from the shallow empiricism of a for-

mer generation. The use of the microscope and the consequent discoveries in biology have within our memory revolutionized the theory and practice of medicine. Instead of being a system of loose experiences and traditional treatment it is becoming a science. The actual study of the occurrence and habits of germs has made the practice of medicine an intelligent proceeding, and has led to the marvelous triumphs of antiseptic medicine. Not only so, but the insistence on clinical training is the outcome of the scientific influence which proved so powerful a fact in progress in the last generation of the nineteenth century. The hospital, the bedside, the biological and chemical laboratories and the dissecting room are the chief training agencies in medicine and not the mere classroom disquisitions as in the days gone by.

TEACHING.

The practical training of teachers is claiming ever more and more attention. Time was when it was supposed that the teacher, like the poet, is born, not made. While undoubtedly genius in teaching may sometimes be found, yet the necessity for a regular and systematic training of teachers is now generally conceded. The loss to the pupils of allowing inexperienced, and untrained teachers to operate upon them is very great. The normal school is designed to meet the case. It deals with methods, sets the teacher to work in the schools, supervises the teaching, corrects mistakes, suggests improvements, and gives the budding teacher an introduction to the mysteries of his profession. The only question is whether time enough is allowed for the training required. Time is an element in all training. The few weeks often available for this purpose is plainly insufficient. There is no cabalistic art in training. There is no shaking the pedagogical handkerchief and presto! appears the fully-trained teacher. Older states of society than ours find a year or two of practical training necessary. We, too, will thus develop as the years roll on.

THEOLOGY.

Theology is the queen of the sciences, and the need of training in dealing with the eternal mysteries is very pressing. If in the approach of the inexperienced and the untrained to the other branches of learning there is temerity, in this there is the added wrong of irreverence. And yet in the development of religious opinion there has been the frequent exhibition of empiricism—of religious quackery. In Manitoba college, along with the sister theological colleges of the church, we have endeavored, in so far as we have

been able, to insist on the length of time and thoroughness of study necessary for giving a sound training. Whether we have made this as practical as it ought to be is a question open for consideration. The practicality of our training is the real test of our work. The presentation of truth to the people is our good work. Preaching and teaching the Scriptures, in addition to worship—and not social influences, not organization, and not hereditary bias—are our chief instruments in inspiring and elevating the people. Preaching is to-day as powerful an agent as it ever was, but the preacher speaks to a better educated, more widely read, and hence more critical audience than of yore. The task is consequently much more difficult. Now do we train our students in theology to preach as we ought to do? Do we refuse to allow old ideas coming from a less exacting state of society to rule us?

The people of Manitoba dearly love in their preachers, not only good thought, but also a natural manner, fervid delivery, lively address, clear enunciation, proper modulation, a considerable spice of argument, and the direct appeal.

Listen to some of the complaints sent to me by long suffering people as to preachers who visit them:

"We couldn't hear Mr. A. He drops his voice at the end of his sentences. Three men hard of hearing gave up attending service."

"Mr. B. has a sing-song cadence in his voice, which we dislike."

"Mr. C. never takes his eye off his manuscript."

"Mr. D. is too slow."

"Mr. E. keeps his eyes constantly directed to the ceiling. He does not interest us."

"Mr. F. is too long."

"Mr. G. mumbles his words and is indistinct in utterance."

"Mr. H. speaks too fast," and so on. These are far more common complaints, than that the preacher has nothing of value to say.

We require in our colleges men to take a good stand in Greek, Hebrew, systematic and biblical theology, and church history, but do we train them to make use of their knowledge? That we do not is simply the charge made against the Pharisees in other departments.

A student wrote me this very week from McCormick Seminary, Chicago: "I am well pleased here. There are three professors whose whole time is devoted to practical training of the students."

We say: "Undoubtedly if we are to meet the requirements of our time, we shall have to train students in

theology thoroughly and with continued effort, in sermon-making, sermon-delivering, voice culture, and rhetorical address. Let our motto be: 'Action! action! action!' Substance is not everything. A bad manner may certainly destroy a man's influence as a preacher."

THE IDEAL.

The enemy of efficiency is indolence and self-satisfaction. It is a law of nature to destroy the effete and the useless. The parasite will surely de-

teriorate. The man who flatters himself that he has attained, has already begun to go down. Is there no goal to be gained, where a man may enjoy his accomplished task? No. The greatest fear a man of active mind should have is lest he may become stereotyped, obfuscated, Pharisaic. Progress is man's true end. If eternal vigilance be the price of liberty, then increasing effort, adaptation and practical training is the only hope of reaching a worthy ideal.

